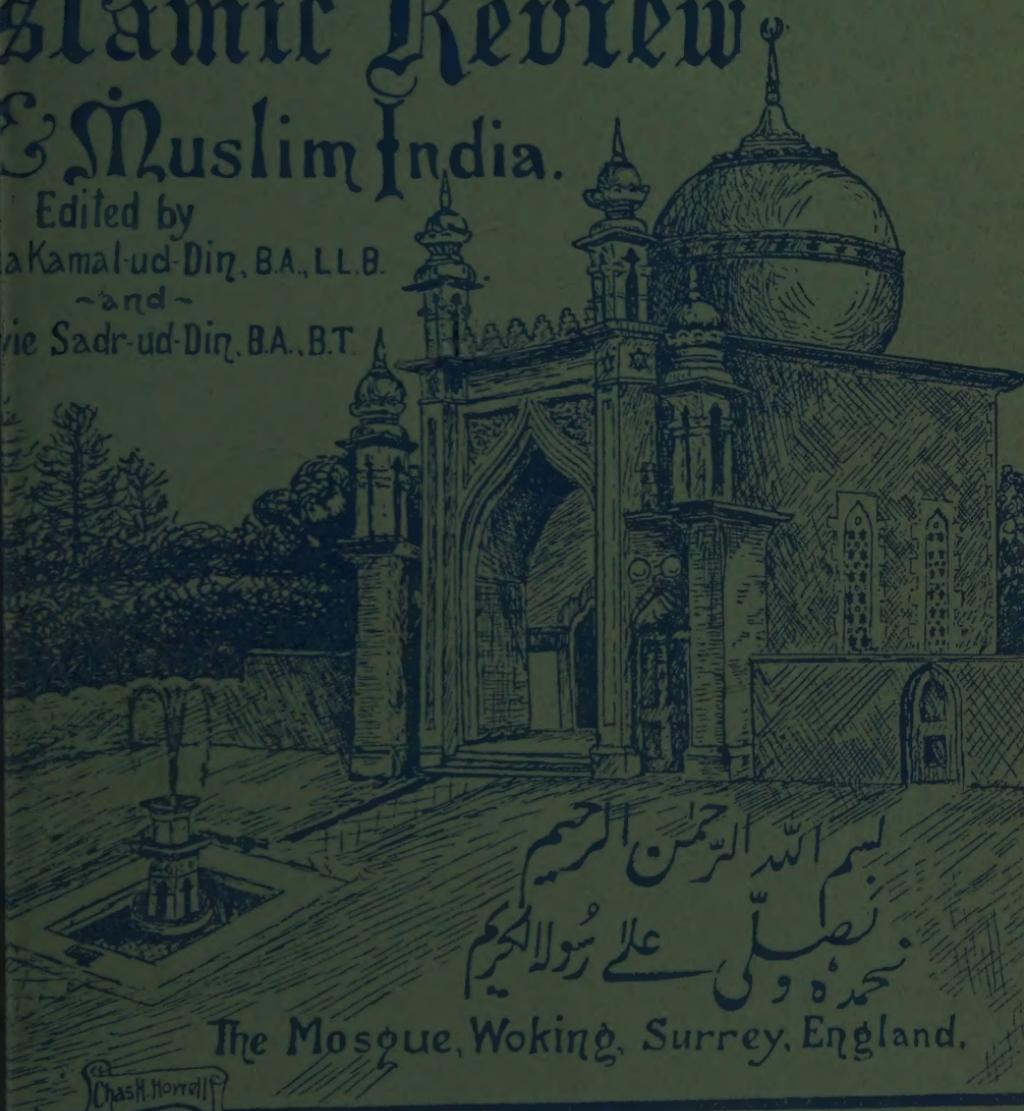


Islamic Review & Muslim India.

Edited by
Muhammad Kamal-ud-Din, B.A., LL.B.
~and~
Marie Sadr-ud-Din, B.A., B.T.



S. Chash. Horrell

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۲۴۹

۱۔ مسلمک روپیوں کی قیمت میں اضافہ
موجودہ خود رونکے مقابل رسالہ کا حجم کافی نہ تھا اسی سے سرذست رسالہ
فرمایا دیورہ کرو یا ۷۔ آئندہ مکن سے بہت جلد حجم اور بڑی یا رسالہ عبیثہ میں
دوبارہ ہو جاوے اسی قیمت سال رو ان اس وقت بعض سے بحاب پانچ روپے وصول
جو ہے۔ اور یعنی اخہبیت رسالہ سات رو پہر کردی ہے۔ اسے میں ان احباب
لئے میں عرض کرتا ہوں کہ رسالہ تا جراحت اصول پر نہیں چلا یا گیا۔
عرض یہ ہے کہ اصلی بیت سی کا پیمان مفت غیر مسلم دنیا میں تقسیم ہوں۔ یعنی
رسالہ کی اس عرض کو ملکوں کے لئے اگر یہ بحاب خود کو خود زائد قیمت بچے یا البتہ
میں پہنچدیں تو اون کی غایستہ والدین یہ اپنی خواہ پر جبوڑنا ہوں۔ پرانے
تو یہی حقیقی عرض ہے کہ اسلام خارج شدہ چہرہ نہ عرف غیر اسلامی دنیا پر کچھ
لگائے ہے بلکہ خود انگریزی خوان مسلم طبق اسلام کا عاسنق ہوتا جاتا ہے
خود کو خود قوبہ میں جلیع دین کا خاص جوش پیدا ہو رہا ہے۔ کل اسلامی دنیا
از سر تو اصلی اسلامی زندگی کی طرف آرہی ہے۔ جن خوبیاں رسالہ کا حال
یہی دریافت نہیں کر سکتے وہ بھی اگر گذشتہ سن سائزہ نہیں اور جو رب
شریعہ سال سے دیکت کر دیں تو رسالہ یہ بیت سا بوجہ بکھا ہو جاوے گیا۔
یہی نکہ متفرق حصے میں زیادتی کو جاہتے ہیں اور پہاڑ گجالش نہیں۔
یہی عرض تو یہ ہے کہ حسپتہ مکن ہو یہ رسالہ مفت تقسیم ہو۔ سو رسالہ میں
جو یہ رامائیہ بٹائے دے علیہ اللہ اپنے آپ کو ما جو کر کے۔

Khwaja Kamaluddin

IMPORTANT NOTICE.

To meet the complaints of such of our readers and subscribers as may not happen to receive particular numbers of the *Islamic Review*, the undersigned requests them to inform him at once.

SH. NOORAHMAD, Manager.
The Mosque, Woking, England.

East meets West in the Unity of Islam.



The Rt Hon. Lord Headley Faroq.

Khwaja Kamal-ud-Din.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
شَهَادَةُ مُحَمَّدٍ وَسَلَّمَ عَلَى رُسُولِ الْحَمْدُ لِلَّهِ

ISLAMIC REVIEW AND MUSLIM INDIA.

VOL. III.]

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[NO. 3.]

“THE ISLAMIC REVIEW & MUSLIM INDIA.”

ITS OBJECT ACCOMPLISHED.

ONE of the objects of this Magazine was to rectify misrepresentation on the part of prejudiced writers of Islam. The object has been accomplished in the sphere in which this organ has been at work. Nay, its humble endeavours in that direction have been attended with positive and better success than mere dissipation of false notions. The doctrines disseminated by this organ have appealed to the English people with a tangible measure of success. There are three classes of people here distinctively shaped with reference to one another's social status—the aristocracy, the middle class and the labouring class. Many of the last-mentioned element of the race are but badly off, and excite pity and compassion by their humble looks, by what they wear, and by the manner in which they eke out their existence. They are so hard pressed, and to such an extent disregarded by the middle class and the aristocracy that they have to all intents and purposes to share the same fate in respect to religion as the Shudras of the Hindu faith. The democratic

conceptions of Islam do not shut out any class whatsoever; they should strike as much a commoner or a labourer as a peer. But we have not up to this time been so fortunate as to enrol any of such people as are living from hand to mouth, or are consigned to stark starvation. Otherwise, a few princes who boast royal blood in their veins of various European nationalities, a peer, a titled lady and many commoners have rallied round the standard of Muhammad (peace and blessings of God be upon him!).

There is another division, as determined by the standard of intellectual development, which can be sub-divided into clergy and laymen. Both of these literary sections have also been attracted by the fascinating and useful tenets of Islam. They have joined the brotherhood, and contribute their learned discourses to the pages of this Journal.

There is another useful influence exerted upon the ecclesiastical section of the people. Most of them have begun to think differently of Islam from what they used to do. They continue publicly to speak highly of Islamic principles and practices, and condemn those who have lent themselves to diabolically misrepresentative tales of the Faith. This is a very good omen, and the best measure of the success of the organ. For this is the only order of people who can give a favourable or unfavourable turn to the religious, and as a consequence, to the national thoughts of the people. If you are able to purify the main springs of thought, especially sentimental and religious thought, you must congratulate yourself on having achieved a very great and noble object. We are receiving written matter which confirms the good services rendered by our humble efforts to the cause of humanity and the cause of Islam. We are publishing elsewhere a very talented and lucid sermon preached by the Rev. R. Maxwell King, in which he gives a very valuable lesson to his nation, and makes repeated references to the pages of the *Islamic Review & Muslim India*. It stands to reason that he feels very deeply interested in the Magazine, and appreciates the views expressed therein to such a degree as to make them the topic of his sermons. His action also pays a very high tribute to his intelligence, his freedom of thought, his courage of convictions, and his breeding, which has made him immune against the invidious influence of bias

and predisposition which are often inspired by the fervour for "serving the Faith." Other theologians have followed suit; one of their dissertations may illumine the pages of the monthly next month.

S E R V I C E S .

S E R V I C E S , which are always open to the general public, are regularly held by the Maulvie Sadr-ud-Din, B.A., B.T., at

THE MOSQUE, WOKING,

Half-an-hour's run from Waterloo Railway Station.

(SUNDAYS, 3 p.m.)

AND

THE LINDSEY HALL, NOTTING HILL GATE, W.

(FRIDAY, 12.45 p.m.)

CONVERSIONS

are taking place steadily. Intending Muslims either personally call at either of the above-named places to make a declaration, or they submit it in writing, which makes no difference. It is a very great credit to the intelligence, liberty of thought, and moral courage of the English nation to embrace Islam when they feel convinced by its reasonable and useful doctrines, which cover a very vast range of social, political, moral, and spiritual problems, and thus seek to make us practical citizens and charitable members of the one big family of God.

Constant requests have urged the reproduction of the photo that symbolises the happy union of East and West, and adorns again the frontispiece.

SUNDAYS AT WOKING MOSQUE.

SUNDAYS at the Woking Mosque have acquired a significance of their own. They see a fairly good gathering of the thinking and religiously inclined people of the town itself, and sometimes visitors from other towns also come to the Mosque sermons and lectures. Last Sunday was an unusually successful day. A representative meeting of the British Muslim Society under the presidency of Lord Headley was held, and after it at luncheon table was distinctly notice-

able the catholicity and democratic sociology of Islam. Maulvie Sadr-ud-Din, the Imam of the Mosque, was the hospitable host, as is customary for every Sunday, and round the table were men not only from different parts of the world, but also men of different worldly positions and ranks. The differences of East and West, high and low, were absolutely obliterated under the ægis of Islam. The Russian Prince Ata-ur-Rahman Shaikh Jalal-ud-Din Muhammad Yourkevitch and the Egyptian Princess Saliha and Lord Headley broke bread with their brothers at the same table without the slightest distinction.

The Zuhav prayers were also well attended, and the Mosque was crowded to the full to hear the lecture of Lord Headley on "Toleration." Many learned and able non-Muslims like Dr. Dillabough and Mr. Lovegrove were conspicuous by their presence. His Lordship's lecture was very effective, because it was based on practical experience and exposed the unfortunate dogmatic nature of the Christian belief and the prejudice and partiality which keeps the Christians generally from looking into the other rational faiths for fear that lest the spell of their belief in the Divinity of Christ which was put by dogmatism and superstition may be broken.

Lord Headley was followed by a stirring oration on the same subject by Dr. Leon, M.A., Ph.D., LL.D., F.S.P. He said that it is not Muslims who are trying to dethrone or replace Christ, but it is Christians who have raised Christ to a position which ought to have been reserved for Him and Him alone who is almighty, omnipresent, all-merciful, all-just—He who is self-sufficient, self-supporting, and who has begotteth not and has not been begotten. He said it is Christians who are intolerant. Musalmans respect Moses and Christ and all the prophets and reformers just as they respect Muhammad himself. He supported Lord Headley's view that at the present crisis there is more particular need of toleration, and also a need of having implicit confidence in the all-powerful God. He related the story of Muhammad's flight from Mecca with a solitary companion, when both of them took refuge in a cave. They were followed by the hostile Arabs, and when Abu Bakr heard their footsteps he said to Muhammad, "Ah, Prophet! we are only two and

they are many." Muhammad said "No; we are not two, we are three, because God is with us." And so it proved to be.

At the request of Lord Headley, Maulvie Sadr-ud-Din also spoke. He said that the toleration of Musalmans transgresses the restrictions of not only race and colour, but also of nationalism. Europe is very fond of nationalistic prejudices. Germans as a nation are considered now to be the enemies of the English nation; but Islam does not fetter its followers by any such nationalistic distinctions. Muslims of China and Muslims of Turkey, and Muslims of Morocco and Muslims of India, all are one, and thus is established the universal brotherhood of man. He deplored the fact that Christians are afraid of the light of rationalism being thrown upon their religious beliefs. Islam, he said, encouraged every research and criticism. He himself would not believe even in the Quran if he were to find it wanting in rationalism. He advocated a close brotherhood for all human beings, irrespective of the differences of colour, race, creed or nation.

After the impressive prayer from Lord Headley the meeting dispersed.

AL QIDWAI.

TOLERATION.

AN ADDRESS

Delivered at the Mosque on February 21 by the Rt. Hon.
LORD HEADLEY (SHAIKH RAHMATULLAH EL-FAROOQ).

IN THE NAME OF THE MOST MERCIFUL GOD.

God! There is no God but He; the Living, the Eternal; nor slumber seizeth Him, nor sleep; His, whatsoever is in the Heavens and whatsoever is in the Earth! Who is he that can intercede with Him but by His own permission? He knoweth what hath been before them and what shall be after them; yet nought of His knowledge shall they grasp, save what He willeth. His throne reacheth over the Heavens and the Earth, and the upholding of both burdeneth Him not—He is the High, the Mighty.

—Quran.

THE other day on opening my letters I found one from a relative, who informed me that it was no use sending her

any more copies of the *Islamic Review*, because she would not care to live if she did not believe that Jesus Christ was indeed God. At the moment I could not grasp the meaning of the words, but I think now that the lady, who is a most excellent woman in every way and a zealous Christian, meant me to understand that she rather feared that too much study of the simple Islamic teachings might possibly weaken that belief in the Divinity of Christ, which means everything to her. This is, of course, quite consistent with the dogmatic teaching which declares that belief in the Divinity of Christ is *necessary* to salvation, or the statement that there is no salvation outside "the Church."

I must say that the idea of accepting a certain belief merely because it has been taught you from earliest childhood, and then in after life refusing to examine other beliefs with the light of mature years and experience, seems rather like a confession of weakness in oneself and want of confidence in the belief itself. It is surely but fair to see what others think of the world we live in and the unknown future we all must face but as yet know so little about. The Muslim view is so much broader: we *like* to think deeply on the good there is in Christianity and the other great religions of the world, and it never occurs to us to run away from an examination or discussion for fear that our belief in Islam might be shaken. It is in this spirit of open-minded toleration, untinged, I hope, by any unkindly or uncharitable thoughts, that I venture to quote some sentences from the above-named letter:—

"He (Christ) has always been the greatest power in the world and always will be. If he did not rise from the dead then we shall not, and we shall never, never see again those whom we love; but now is Christ risen from the dead and become the first fruits of them that slept, for as in Adam all die, even so in Christ shall all be made alive."

Speaking of the Bible the writer goes on to say:—

"If you read it with an open mind you will see that from the first chapter of Genesis to the last of Revelations everything points to Christ—every sacrifice, every type. He says himself, 'No man cometh unto the Father but by me'; and, again, the Bible says, 'Neither is there salvation in any other, for there is none other name under Heaven given among men whereby we must be

saved.' That is in God's Word and nothing can be plainer."

Here we have the teachings of St. Paul very plainly pointing out that but for the Resurrection of Christ there would be no hope of a future state, and St. Peter declaring that in the name of Christ alone can we hope for salvation. This is dogmatic teaching which always seems to me rather at variance with the recorded utterances of Christ himself—the messages he gave and his resistance of the temptations in the wilderness. After Jesus had been led up of the Spirit into the wilderness, we are told that he was subjected to various temptations. Had he been God, there could have been no question of "temptation," for it is surely shameful and blasphemous to suppose that the Almighty could be in any way affected by temptation. If Jesus were God, there could be no question of resistance to the evil suggestions of Satan, because God would be so infinitely removed from all such trivialities; but if he was, as I believe he was, the Divinely inspired and grand character sent to be an example to mankind, then we can realise the magnificent utterances: "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God"; "thou shalt not tempt the Lord thy God"; "thou shalt worship the Lord thy God, and Him only shalt thou serve." In all those sentences Jesus showed that he regarded God in heaven as his Master, and, whatever interpretation may be put on various other utterances, his answer to the young man who asked him what he should do in order to inherit eternal life appears to be quite clear. The young man called him "Good Master," but Jesus at once replied: "Why callest thou me good? There is none good but One, that is God."

It appears that the Christians earnestly and most sincerely believe that Baptism, the Supper of the Lord, and the Divinity of Christ are *essentials* without which it is *impossible to be saved*, and it is in these dogmas that we recognise that intolerance which is unknown to Islam. The Muslim believes in the one and only God, and with him submission and surrender to God and beneficence to all fellow-creatures is sufficient for salvation; but I have never yet come across a Muslim who affirmed positively that salvation was *impossible*

to those holding other views. Several friends have written asking me to explain the dogmas of the Muhammadan Faith, and I have always replied that, so far as I can see, there is no dogmatic teaching in Islam. To put the matter shortly: the zealous Christian believes in God and also believes that Christ was God, and affirms that salvation is impossible without that belief. The zealous Muslim, on the other hand, believes in God, but does not condemn to everlasting damnation those who believe in, say, the Divinity of Christ or the Trinity.

It seems so woefully sad that these sister-religions of East and West should be held apart by a question which does not affect the teachings and inherent goodness of either of them. As I have often said before, the question of greatest importance is: "Did Christ deliver God's messages to mankind?" If the answer is in the affirmative, the world has received all it was intended to receive of Christ's revelations.

Wrangling about the exact sense in which Christ was "Divine" or "Divinely inspired" seems so unworthy and so trifling. Every human being born into this world is created by God, and must, in a sense, be a Son of God—there must be the spark of Divinity—but very few have been Divinely inspired like Moses, Christ, and Muhammad, those chosen ones whose memory we hold in deepest reverence.

In the Holy Quran we read: "Say, O People of the Book; come ye to a just judgment between us and you. That we worship not aught but God, and that we join no other god with Him, and that the one of us take not the others for lords beside God. Then if they turn their backs, say, Bear ye witness that we are Muslims."

Again: "Say; we believe in God, and in what hath been sent down to us, and what hath been sent down to Abraham, and Ishmael, and Isaac, and Jacob, and the tribes, and in what was given to Moses and Jesus and the Prophets, from their Lord. We make no difference between them. And to Him we are resigned (Muslims)."

There has never been a time in the world's history when resignation and toleration were so urgently needed as the present. We have to be resigned to the loss of our nearest and dearest, the loss of our country's noble sons and the loss of millions of pounds, and we have to show our tolera-

tion at every turn. It may be grand training for the soul, but it is very hard to bear. *Only* those who have surrendered themselves to Allah and cheerfully submitted to His chastening can bear such sorrows with equanimity.

"THE MOSQUE," AT WOKING.

THOU edifice of beauty,
What can with thee compare ?
It is our daily duty
To praise our Maker there.
Internal and external
Each stone is laid with care
To God who is supernal,
Who hears our ardent prayer.
Thy pillars proudly tower
With precious stones beset,
And in this whitened bower
Increase our numbers yet.
Let pure light ever glisten
Through doors and window stain ;
Let not Thy converts listen
To holy writ in vain.
And on our way a fountain
Expels her crystal spray,
Indicative that blessings
Will follow all the way.
Our worship pure and simple,
Acceptable to Thee,
And to its sacred precincts
Our troubled souls would flee.
Each seat is consecrated
To Thy pervading power ;
Each voice is consummated
To sanctify this hour.
Each footfall hushed in silence,
Each knee is bent in prayer,
Each tear is deep repentance,
Each pilgrim heaven's heir.
Uplifted by His Presence,
We know He cares for all ;
He is the Light and Essence,
He marks the sparrow's fall.
No marble statues vanquished,
No gilded altar cross,
No flow'rs or tapering candles
Accrue to gain or loss.
No class distinction troubles,

The humblest is not least;
 Our creed, not empty bubbles,
 He shares in our feast.
 And our fallen brethren
 In spirit with us dwell,
 He dieth not but liveth
 Who for his country fell.
 Though countries will vanish,
 And with it false prophets,
 Our followers will banish
 Them all—but Muhamed.
 The book of guidance lieth
 So near to our heart,
 And not an atom dieth,
 Though we must soon depart.
 O edifice of beauty,
 In which our fond hopes dwell,
 Teach us our sacred duty,
 Praise Allah—all is well!

MARIE PERKINS.

Lewisham, London, S.E., January 7, 1915.

THE QURAN AND REASON.

THE Islamic doctrines and practices are laid down and discussed in the last Testament of the Quran, which is the Gospel of the Muslims. This Divine code of life does not only stand the glare of criticism, but on the other hand sheds a flood of light on all those problems that have a bearing on the life of mankind. "*There should not be any compulsion in religion*" is a doctrine that is characteristically peculiar to this book, which thus confers liberty of religious thought on man. "AND SAY: THE TRUTH IS FROM YOUR LORD: LET HIM THEN WHO WILL, BELIEVE; AND LET HIM WHO WILL, DISBELIEVE," is another Quranic text which maintains our liberty of thought as to matters that lie in the religious and Divine realm. We cannot endure to live like galley-slaves, who must tug and pedal their boat, whether they will or not.

Human intellect and instincts revolt at this idea, which not only contributes a large measure of disgrace to free men, but also casts a serious slur on God, who is held to have issued stringent injunctions, leaving no room for the play of

our intellectual powers, which He Himself implanted in us. But we are proud of the Quran, which we accept to be Divine, not on the authority of faith, but because it proves itself to be Divine. We know that man has been created by God, and all the qualities and all the faculties with which he has been fitted out have been conferred upon him by God with a very good purpose. He has endowed us with reason so that we may use it and guide ourselves aright. The directions that He provides in the form of "a revealed book" must take cognizance of the parts and powers of the human mechanism. Should it fail to do so, it is sure to lose our respect and forfeit its claim to Divine origin. For it loses sight of the best portion of God's creation—Reason—and aims at playing on our credulity, and thus defeats its own object.

We may be pardoned if we reject such Divine books. Rational beings are not disposed to look up to such books on the authority of blind faith. We will take them to be such if they will but accord with the Divine Will as manifested in His handiwork. A Divine book should lend itself to the exercise and development of those Divine potentialities with which we have been invested. The Word of God will in that case be in unison with the Work of God, and will consequently go directly deep into the hearts of men. God has very beneficently lit us up with the light of reason. If a book that is held to be Divine attempts at the extinction of this valuable asset, it goes counter to the Divine wishes, and is sure to meet with a corresponding treatment. The book will be condemned to extinction, for it does not harmonise with the Work and Will of God.

Test the Quran by this criterion. It encourages Nature study, which is the fountain-head of the various sciences; and then points out that the tenets incorporated in it are in perfect uniformity with the laws and forces of Nature, and are consequently safe to be followed. The Quran is very clear on this topic:—

“The nature made by God—that is the right religion.”

The Quran also encourages us to subject its teachings to an intelligent study and consideration; and demands that we

should judge the truth set forth therein by referring it to the objective world of reality :—

“Have they not journeyed on the earth? Have they not mind to understand with or ears to hear with? It is not that their eyes are blind, but the hearts in their breasts are blind.

“Will they not, then, meditate on the Quran? Are locks upon their hearts?

“Assuredly in the creation of the heavens and of the earth; and in the succession of night and day and changes therein; and in the ships which pass through the sea with what is useful to man; and in the rain which God sendeth down from heaven, giving life by it to the earth after its death; and by scattering over it all kinds of cattle; and in the change of winds and in the clouds that are made to do service between the heaven and the earth—are signs for those that exercise reason.”

The last portion of the verse quoted above again makes an appeal to the understanding and reason with which God has furnished man. It makes such appeals repeatedly and condemns the idea of subscribing blindly to any dogmas of faith :—

“And when it is said to them ‘Follow ye that which God hath sent down;’ they say ‘Nay, we follow the usages which we found with our fathers.’ What! though their forefathers were utterly ignorant and devoid of guidance?

“For the vilest beasts in God’s sight are the deaf, the dumb, who understand not.

“Is he who goeth along grovelling on his face better guided than he who goeth upright on a straight path? Say, it is He who brought you forth, and gifted you with hearing, and sight, and heart: Yet how few are grateful!”

In short, the Islamic scripture does not countenance inadmissible views and untenable dogmas. It discourages and

interdicts all such courses on the part of rational beings as tend to divest them of their intellectual activities and to convert them into brutes :—

“Hearts have they with which they understand not, and eyes have they with which they see not, and ears have they with which they harken not. They are like the brutes: Yea, they go more astray: these are the heedless.”—(Sura vii. 179.)

Let us turn to the Great Expositor of Islam—that is, the Apostle Muhammad (peace and blessings of Allah be upon him!)—for enlightenment on the question. His precepts, which are independent of the Quran, and for which he never claimed Divine inspiration, have always served to elucidate problems and carried conviction. Some of those that have a direct bearing on the topic can therefore advantageously be quoted here :—

Lord Muhammad says :—

“The first thing that was created is Reason.”

“Allah has not created anything better than Reason, or anything more finished or more beautiful than Reason. The benefits which Allah gives are on its account, and understanding is by it; and Allah’s displeasure is caused by it, and by it are rewards and punishments.”

“Verily a man has performed prayers, fasts, charity, pilgrimage, and all other good deeds; now he will not be rewarded but in proportion to the sense he employs.”

THE RELIGION OF ISLAM.

“THE Religion of our Non-Christian Allies” is the subject of a series of sermons being delivered by the Rev. R. Maxwell King in the First (or Old) Presbyterian Church, Newtownards, on Sabbath evenings. “The Religion of Islam” was the subject on January 17, and the discourse will, we feel sure, be read with interest by our readers, more especially at this time when our soldiers are fighting shoulder to shoulder with the non-Christian soldiers of our Allies. The rev. gentleman said :—

Popularly known as Mohammetanism, the religion of Islam is observed by over 300,000,000 of people scattered all over

the globe. The Moslems, or Muslims, prefer that their religion should be known by the name that properly describes it, "Islam," and [not by the name of the Prophet. "Islam" means "the religion of submission to God." When a Muslim speaks of Allah, or God, he means the same great Being or God that is worshipped both by Jews and Christians, so that

in our own sense of the word it is not only wrong, but criminally wrong, to describe Muslims as heathen or infidel.

Muslim, Jew and Christian all worship the same God.

Islam arose, in the first place, as a protest against the departure of sixth century Christianity from the primitive monotheistic teaching of Jesus.

God had ceased to be One with the doctrine of the Trinity, and even one sect had got so far as to join Mary, the mother of Jesus, with the Godhead, thus making four Gods. Mahomet felt the call of God to arise and witness to the faith of Abraham in the One God, whom he called Allah, and the record of his hesitation, his sense of his own personal unworthiness when the call came to him, reads like that of the opening chapter of Jeremiah. Indeed, his early record is a parallel of the life and struggle of not only the Old Testament prophets, but of the prophets and saints of all time. His experience was parallel with theirs, and the record of his inspiration the same. His message may not, as a whole, commend itself to us to-day,

but we cannot, if we speak and act fairly, deny that he was a prophet raised up by God for His own purpose.

The Bible of Islam is called the Quran, and is a collection of the messages or revelations to Mahomet during the years of his prophecy.

It not only contains the doctrines and practices of the religion of Islam, but forms the code of morals for daily life and the legal system for believers. In this the Muslim has the advantage of the Christian, for his gospel and the law are alike, while the Christian has one code for his faith and a different system for his law.

In Islam, "ignorance of the law" has not the shadow of excuse that the Christian may justly plead. The worship of Islam consists in the recital of the creed—"There is no God but God, and Mahomet is his prophet," the recital of the ordained prayers, the fast during the month of Ramadan, almsgiving, and the pilgrimage to Mecca. Its theology is simple, God is the sole subject. "Say, He is God alone, God the eternal; He begetteth not, and He is not begotten, and there is none like unto Him."

Praise be to God, Lord of the worlds !
 The compassionate, the merciful !
 King on the day of reckoning !
 Thee only do we worship, and to Thee do we cry for help.
 Guide us on the straight path,
 The path of those to whom Thou hast been gracious—
 with whom Thou art not angry, and who go not astray.

Every Muslim prays five times daily—the hours are prescribed, and none who are faithful allow them to pass unheeded.

Daily alms are encouraged and acts of kindness and brotherhood are well pleasing to God.

The world was created by God in six days; each new life was created by God breathing into it a soul. Duality of soul and body was maintained. At death, the body returned to the earth, the soul sinks into a state of sleep or unconsciousness. At the day decreed, the day of Resurrection, an angel will sound a trumpet, the earth will be broken up, and soul will regain body. God will appear on His throne with angels, the Book will be opened, and every man will read his own record. A list of deeds will be given to him, good in his right hand, evil in his left, and a balance used to weigh the deeds. The righteous will obtain eternal peace in the garden, and the wicked be cast into the fiery ditch where pains of body and soul are united. The bad which was latent in man was roused to action by Satan. Adam by his fall lost the grace of God, but it was restored to him by the gracious choice of God.

The Quran shows clearly the influence of Jewish, Christian and Zoroastrian thought and religion.

Mahomet did not declare that all who came before him were thieves and robbers.

On the contrary, he acknowledged that God had revealed Himself to men by writing and by prophets—

as He had given to the Jews the Law, to the Christians the Gospel, so to Mahomet the Quran.

With His revelation God sent an apostle to His people. Several are mentioned in the Quran—as for example, Adam, Moses, Issa or Jesus. Mahomet is not only the prophet to Moslems, but the Seal, that is, the final member of this class.

All these different prophets are treated by Moslems with deep reverence, and when the name of one is uttered it is immediately followed by the phrase “On whom be peace!”

As a fact, Jesus is most highly honoured by Moslems, and due reverence rendered to what they believe to be the real revelation of Jesus. He is to them the son of Joseph and Mary (as He was to the first disciples) and a prophet of God. “Some of the apostles We (God) have endowed more highly than others. Those to whom God hath spoken He hath raised to the loftiest grade; and to Jesus, the Son of Mary, We gave manifest signs and We strengthened him with the Holy Spirit.” “We Muslims love and revere Jesus (on whom be Peace!) as one of our prophets, therefore why should we quarrel? Are we not bound by this strong link, our mutual belief in Jesus?” “A good Muslim must be a good Christian at the same time.”

I have read in Moslem writings such deep and tender expressions of respect and reverence for Jesus that for the time I almost forgot I was not reading the words of a Christian writer. How different, it is sad to say, has been the way in which Christians have spoken and written of Muhammad. Let us put it down to its true cause—ignorance.

In life the Moslem is a moral man. His conduct is ruled by the fear of God's judgments. A complete surrender to God's will, “Islam” is a necessary condition of religious life, and it is expressed in the phrase so common in the mouths of Moslems, “Inshalla,”—i.e., “if God will.”

God will pardon on repentance.

He has the power to overlook evil deeds, but unbelievers cannot acquire merit, however moral be their actions.* In this last Islam falls short of the doctrine of the love of God as taught by Jesus. Like the doctrine of verbal inspiration and inerrancy of the Bible held by many Christians, Moslems hold the Quran to be the absolute and infallible expression of God's will. Yet, strange as it may appear, this very inflexibility allows for dissent and conscientious difference of opinion.

I quote from "Islamic Review," Vol. II, No. 3, p. 92, "Islam enjoys freedom of action and encourages personal judgment, and cannot, therefore, but respect difference of opinion.

The prophet Muhammad was so alive to its importance in the mould and development of human intellect that

he regarded the difference of opinion as a blessing of God.

Is not the thinking power in man a gift from God? But to think is to differ, and if religion is also a similar gift, it cannot destroy the other work of God. A religion which, therefore, for its acceptance demands the sacrifice of intellect and leaves no room for personal conviction, is not from God, but a mere human ingenuity." The words of the Quran are as follows :—

" Let there be no compulsion in religion.

Now is the right way distinct from error.

Whosoever, therefore, shall deny error and believe in
God,

He will have taken hold on a strong handle that shall
not be broken ;

And God is He that heareth and knoweth."

Islam is also a democratic faith—it declares the equality of all mankind before a universal ruler and controller—

* On that day shall men come forward to behold their works, and whosoever shall have wrought an atom's weight of good shall behold it, and whosoever shall have wrought an atom's weight of evil shall behold it.—The Quran XCIX : 6.

Verily they who believe (Muslims), and they who follow the Jewish religion, and the Christians, and the Sabeites—whoever of these believeth in God and the last day, and doeth that which is right, shall not come upon them, neither shall they be grieved.—Quran II : 59.—ED.

it constantly affirms the intimate communion of the human soul with the Being from whom it emerged.

Though the Prophet stated that God had written each man's fate upon his forehead, and it has been generally believed among us that Islam enjoined a blind fatalism upon Moslems, the *Muslim Review* teaches us that Islam is not thus fatalistic:—

"A religion which respects labour, self-exertion and self-reliance, and teaches that nothing but good comes from God, cannot give a slight countenance to the enervating doctrine, so fatal to humanity, as fatalism, which makes evil a predestined thing and discourages all efforts to repel it.

Islam condemns fatalism in the clearest possible terms." In addition, Lord Headley writes: "We believe in the ultimate salvation of the whole human race." Along with its democratic teaching is its teaching and practice regarding women. Wherever women are alluded to in the Quran the greatest respect and reverence is enjoined—love for the mother being almost taken for granted, and kindness and affectionate care of the wife being insisted on with the strongest emphasis. For example: "O men! fear your Lord, who hath created you of one man, and of him created his wife, and from these twain hath spread abroad so many men and women. And fear ye God, in whose name ye ask mutual favours, and reverence the wombs that bare you. Verily, God is watching over you. Among my followers, the best of men are they who are best and kindest to their women. Woman is sovereign in the house of her husband. Paradise lies at the feet of thy mother. The rights of women are sacred; see that women are maintained in the rights attributed to them. Do not prevent your women from coming to Mosque. The best of you before God and His creation are those that are best in their own family, and best to their wives. A virtuous wife is man's best treasure. Fear God in regard to the treatment of your wives, they are your helpers. You have taken them on the security of God, and made them lawful by words of God. The woman is sovereign in the house of her husband. The world is full of objects of joy

and delight, and the best source of delight is a pious and chaste woman."

It seems superfluous to add that a religion which means submission to the will of God requires that those who accept it will be truthful, just and upright in their dealings, keepers of their word and solemn engagements.

To prove such from the words of the Quran would be to take up too much space, while to hint anything to the contrary would be a denial of our own intelligence. What I have written is popularly put. It must of necessity be short, and skim over the surface if I am to keep within the bounds of my time; but if thus shortly I have caused you to think about the subject, or given you some cause to revise your opinions, or helped you to see that all religion is true and that each is worthy of respect, I shall not have spoken in vain.

There is much truth and goodness in Islam, some truths and practices that it would be no loss for Christian peoples to adopt. Let us look for what is good in each other's faith—

look for the good, that we may learn of the good that lies with others, and while faithful to what we hold to be true, take a larger and wider view of the world and God, and recognise that humanity is His offspring. Let us also recognise that humanity is never swayed by a lie—that all religion is a voice of God and a response of man; that the worth of a religious system depends, not upon its infallibility or accuracy, but upon the amount of truth which it embodies, and the ethical or moral effect it has upon its adherents.—*The Chronicle.*

Know they not that God knoweth what they hide, as well as what they bring to light?—The Quran (Sura ii. 72).

But there are illiterates among them who are unacquainted with the Book, but with lies only, and have but vague fancies. Woe to those who with their own hands transcribe the Book corruptly, and then say, "This is from God," that they may sell it for some mean price! Woe then to them for that which their hands have written! and, Woe to them for the gains which they have made!—The Quran (Sura ii. 73).

WHY ISLAM DID NOT DISCARD FORMALISM.

By SAYYID MUSHEER HUSAIN AL-QIDWAI, Barrister-at-Law.

OF the two sister religions to Islam Judaism is more attached to formalism than Christianity. Any reader of the Quran can find out that Islam was more inclined towards Christianity than towards Judaism. Islam is a universal faith, not limited to one race or people like Judaism. The God of Islam is *Rab-ul-alamin*—the God of the World. The Prophet of Islam is *Rahmat-ul-lil-alamin*—the Mercy for the World. Islam claims to be a spiritualistic religion, so much so that it has produced myriads of *Sufis* who stand on the same platform with great Christian saints, and even with greater Hindu *Rishis* and *Mahatmas*. Some Muslim *Sufis* very successfully competed with Hindu *Rishis* in the matter of the evolution of soul. In India many Hindus even to-day make pilgrimages to the tombs of Muslim saints as they do to their own holy places. Only a few years ago there lived in Oudh a Muslim saint named *Haji Warith Ali Shah*, who was reverenced alike by all, irrespective of their creed or caste. Most of the *Sufis* to some extent disregard formalism, as do the Christians. Most of the *Sufis* devoted themselves wholly to the purification of the soul, and neglected their bodily comforts and enjoyments, like the Christian monks or Hindu *jogis*. So in the spiritual line Islam has evolved its own ideas, which very favourably compare with Budhistic and Vedic ideas. Yet Islam as a religion has adopted the formalism of Judaism. It has rather gone more into details, and laid down rules and laws for every walk of life and every emergency. Why? Because it has placed the responsibility of actions on every individual, and it has done away altogether with the ideas of atonement or saviourship.

“The mercy which God shall freely bestow on mankind no one can withhold, and what He shall keep back no one can bestow besides Him. And He is the Mighty, the Wise.”—Sura xxxv.

And again :—

“The burdened soul shall not have the burden of another; and if the heavy laden soul cry out for its

burden to be carried, yet shall not aught of it be carried, even by the near of kin. Thou shalt warn those who pray their Lord in secret, and observe prayer. And whoever shall keep himself pure, he justifieth himself to his own behoof: for unto God shall be the final gathering."—Sura xxxv.

The Quran distinctly repudiates the idea of saviourship, and boldly warns humanity to "Fear the Day when nothing will be of any avail, and no *shifaa't* (saviourship) will be accepted."

Islam lays the greatest stress upon right actions:—

"Whoso worketh righteousness, whether male or female, and is a true believer, we will raise to a happy life, and we will give them their reward according to the utmost merit of their actions."

With this principle of personal responsibility it became necessary to show men the right path. The God of Islam is all-just and all-merciful. He says that He has sent guides and prophets to every nation, and that He does not take any people to task unless a prophet has been sent down to them. What a just and generous proclamation! When God has placed the responsibility upon the shoulders of individuals it became as it were His duty to show the right path to the people, and lay down a standard of life for every individual. Thus Islam became in duty bound to set a code for conduct. Muhammad when alive was a personal example to all, but he had to leave a code of life behind him for future generations. Hence the necessity of those religious laws and observances; hence the need of those formalities and rituals even for ordinary phases of life and work.

Muhammad recognised the prophethood of both Moses and Jesus. He accepted the first as a great law-giver, and as Muhammad had absolutely no personal axe to grind he accepted many of those laws and rituals which the great law-giver had set for his race. Of course Muhammad had to make them more universal and much less rigid. In interpreting those laws he followed Jesus, and looked more to the spirit than to the letter, yet he did not neglect the letter. The formalism was there, just as it is in Judaism—rather more elaborate and more in detail. But there is this marked distinction between the formalism of Judaism and the formalism of Islam. In Islam formalism is not the

essence. It is only a means of unification of the nation, discipline of the individuals, and regularisation and civilisation of life. Two thousand ablutions a day will not purify your soul unless you think and act aright. There is no formalism in Islam which cannot be dispensed with under certain circumstances. The principle on which that formalism is based remains the same in all conditions of human life. Islam is extremely strict on the question of principles, but all formalities undergo a change with the the circumstances, as, for example, Muslims are asked to keep the fast during the month of Ramazan. But if it becomes inconvenient or impracticable, as when they are unwell or travelling, then they can forego the duty of keeping the fast, but they must not lose the spirit of the observance, and should feed the poor. Islam never said that *formalism was faith*. On the contrary, it rebuked the Jews and Christians for their pretensions of the monopoly of salvation, and said :—

“They say, verily, none shall enter paradise except they who are Jews and Christians. This is their fancy. I say, produce proof if ye speak truth. Aye, he who resigneth his face to God and doeth that which is right, he shall have his reward with God, and there is no fear for him nor grief.”

The supreme excellence of Islamic laws and formalism lies in this, that every word and every letter of those was acted upon by Muhammad himself and his disciples. By his own example he showed it to all that there was absolutely nothing impracticable in those laws or in that formalism. They have been proved to suit every race—for people at every stage of civilisation and society. The life of Muhammad himself was extremely varied. He was himself a man of business, a soldier, a citizen, and a king; nay, he was also a philosopher, a hermit, a recluse, and even an ascetic. Never think for a minute that all these Muslim *sufis* who neglect the orthodox formalism become indifferent to the life and teachings of the great Prophet. Far from it; they draw their inspiration from the same Quran, which has in it a religious philosophy by no means inferior even to that philosophy which is admittedly the highest in the Vedantic philosophy. They seek an example from the life of the Prophet himself. There were times when Muhammad sought solitary caves, as did the

great Vedic *Mahamatamas*, to hold communion with the Be-all of the Universe. There were occasions when he shook off even social fetters, and shut himself up in his house, where even his wives could not see him. He underwent not only the penance of fasting, but he stood to prayers even for such a length of time that his feet would get swollen. He set before people not Paradise as the best goal, but to achieve a stage when he comes face to face with his Maker. "From Him we are, and to Him we return" is an oft-reputed formula of the Quran.

But undoubtedly these phases of Muhammad's life and these mystic teachings of the Quran could be meant but for few. If all human beings were to take to asceticism the human part of this world would come to an end. We all might become angels, but we should not remain human beings. So also if we all took to spiritualism and neglected to safeguard our body the animals of prey would finish up our bodies—not only lions and tigers, but even the ants and insects would eat us up, and nothing of humanity—this masterpiece of God—would be left in this world. There can, of course, be but a few of us who can take to spiritualism entirely. There may be a number of us who might reach to that stage of development where they could invent their own code of life. But Muhammad's mission was not confined to the few. He was a teacher to all—to the wisest and the densest, the highest and the lowest. The Universal God had commissioned him to show the right path to all. Therefore such a code of laws was given to him as could make it possible for everybody, who cared to do so, to achieve all that was good in this world and all that was good in the next. The principle upon which Muhammad was inspired to work was that there should be One God above and one nation below. The keynote of Islam is mono-theism and mono-humanism. It has to look to the spirit and the matter—the body and the soul. The Quran gives the loftiest conceptions of the Godhead and also the best code of conduct for humanity. A true Muslim would not only be the best religious man, but also a man worthy to adorn any society. History illustrates this. When the Mussalmans closely followed Islam they were respected by every nation. They even attracted to their faith the people of the world; and that was the secret of the rapid expansion of the Muslim

population. The greater the adherence of Mussalmans to Islamic laws and the Islamic code of life, the higher the place that the nation acquired and the greater its prosperity.

Never has a nation shown such a stubborn solidarity and such a vigorous vitality as did the Muslim nation of the days of Muhammad and Omar. And never before had such a whole mass of people of any country shown universally such high moral excellence of character and conduct as did the Arabs of those days—all sin and crime had vanished, and the momentum of the advance of such a nation became irresistible. *This was all due to the formalism of Islam.* From a child to an old man, a peasant to a Prince—one and all adopted and practised the same standardised principles of life which Islam had set, and the result was that the whole people became a model nation. It was thanks to the formalism of Islam that that unique *oneness* of the whole nation was achieved. It was thanks to the same formalism that social as well as spiritual advancement of the people was so quickly gained. The Muslims of the days of Muhammad and Omar made marvellous conquests in the earthly domains, and also in the realm of spirituality and ethics. Theirs was the Kingdom of the Earth; theirs the glory of heaven. All this was attained in such a short time because Islam had standardised and regularised the phases of life. In this age of mechanical developments and inventions it should not be difficult to realise the good of the standardisation when every piece of a machine is made of a fixed standard, and our young men should not allow themselves to be beguiled by their supposed enlightenment and culture to look down upon the formalism of their religion. If they follow it with the same zeal and wholeheartedness theirs will be the glory of all the world.

ROSES FROM THE PERSIAN MUSLIM PHILOSOPHERS.

Translated from the Persian by A. NEVILLE J. WHYMANT,
Ph.D., Litt.D., F.S.P.

BEYOND conception of the mortal mind
There is one strong, unbreaking link to bind
The soul of man to Him who gave him breath.
United soul to soul they stand through Death

To Life Eternal. JALAL-UD-DIN RUMI.

Hast lost thy view of Allah? Come with me:
 Dost wish to know the reason? Thou shalt see
 That nought but self obscures Him from your gaze.
 Only they see Him who from self are free.

If thou shouldst ask how I again returned
 To Allah's love, 'tis this: myself I spurned.
 The desert waste and earth without his smile
 Became a garden when self-love I burned.

AKHLAQ-I-JALALI.

THE PHILOSOPHY OF WISDOM AND THE PSYCHOLOGY OF SCIENCE.

By A. NEVILLE J. WHYMANT, Ph.D., Litt.D., F.S.P.

THIS is an Easter message. Although no other faith is moved by it, Easter means much to the Christian, and is a relic of that age of symbolism which, to-day, is far behind, and seems in danger almost of being forgotten. And so for a short time I wish you to foregather with me—the spring sun shining clear in the azure blue, and the birds telling us that all Nature is alive once more—that we may try to find out something concerning those foolish man-made partitions which to-day hold men apart, and prevent the world-brotherhood of love from becoming a reality.

Once upon a time the world was without language, and men had no speech, and so they had to use their hands and fingers and use gestures to make each other know what they wished to convey—in other words, the entire world of man lived by the *senses*, and not by ideas conveyed to the reason by words. We are told by the authorities of natural history that the world of the lower animals is still like this. And yet see where it led. Because *instinct* and *sense* were the only two faculties on which man could rely very few disturbances took place, the only quarrels being when there was a definite basis for quarrelling, such as an obvious case of the infringement of another's rights. And yet to-day we have sects and parties—divisions and sections—simply because, now that man has the priceless gift of speech well-developed, he cannot properly understand his brother, and insists on a formula of words as being correct and none other permissible.

How foolish, when we consider that words are merely the shells enclosing the gems of thought, and that there are many kinds of shells enclosing the *same* thought.

This, then, is my Easter message: That in commemoration of the period of Peace we should give ourselves up to a pursuit of the bard of truth—the bird of the golden wing—and close the learned tomes and scientific treatises for a short time—that we may find good.

The fundamental conception of the universe is throughout the world *the same*. This cannot be too strongly insisted upon. Next, the fundamental conception of God is universally the same. This must be insisted upon, because so many strange ideas are abroad to-day concerning this point. Why should we imagine that because other peoples—not speaking our language—use another word for God it should be a different God from the one we know? Because an Arabian says Allah, a Chinese Shang-Ti or T'ien-Chu, a Persian Khuda, a Russian Boshe, and an Englishman God, why should we imagine that each is different? I could give many more examples of other nations' words for God, but where should we find ourselves at the end of it all? Just at the point of a realisation that we know the word for God twenty, thirty, or even forty times over! No, we must realise the truth of that message from the Prophet of the Arabian desert, La-Illaha-Illallah—there is no Deity but God. We might do worse in this conflicting world than to take note of the demented bazaar keeper, who reclaimed from Hinduisti (a religion of the Trinity) to Islam, in order to keep it in his mind that there was *one* God, and ONE ALONE, kept beating his thigh with a stick and at every stroke called out “Ek!” (one!) We know that the Chinese breathe air as we do, so do the Indians, the Persians and Arabians. We would not imagine them to breathe water or anything but air. Why, then, do we not honestly examine their life and see if there are not other points of similarity?

Far be it from me to say that all the religions on earth are as one. None could say that the *philosophical* faith of Zarathushtrian, the *scientific* faith of the Buddhist, the *practical* faith of the Muslim, the *ceremonial* faith of the Hindu, the *simple* faith of the Christian, the *archaic* faith of the Judæan were in any degree the same. They are similar, of course,

but in many ways very different. But instead of realising the *faiths* as different, we say the God they portray is different! How foolish this is we see from the following:—

The Caliph Haroun-ar-Raschid (upon whom be peace!) was noted for his love of beauty and luxury. He, too, saw the difficulty there was even in his day in seeing this point clearly, so he had a summer-house erected in his garden. When it was almost finished, he ordered that in one room overlooking the river there should be windows of many colours, all facing the same way. One pane was to be red, another yellow, another blue, and so on. And one day he took a learned Sheikh in with him, and said: "Look through this window and tell me the colour of the river." "Commander of the Faithful, the river is blue," returned the Sheikh. Drawing aside the curtain hiding the other windows, the Caliph commanded him to look through each in turn and tell the colour of the water of the river, and each time, of course, the Sheikh's answer was different. When they had left the room the Caliph said to the Sheikh: "The peoples of the world stand at the different windows, and they see life differently because the colour of the glass is different." This truth may be seen even to-day. The literary man brought up under the care of the Oriental scholar learns to see through the same window as his tutor, and consequently writes and speaks as an Oriental himself; while the Oriental brought up in the West loses a lot of his native romance and beauty-worship, and no longer writes his prose in a poetic vein, but becomes of the West—Western.

The philosophy of wisdom is the key to the Orient and the psychology of science is the key to the West, and naturally if the keys be interchanged neither will fit the lock of the other. But may we not have keys filed of the substance of which the other is made which will fit? When speaking before large and representative audiences I have been astonished at the universal cry, "But what will do for the East will not do for the West." And yet every day this statement is proved untrue. Englishmen and Europeans generally are joining the Oriental faiths at abnormal rates, the two faiths chiefly favoured being Islam and Buddhism. Islam claims the greater number because of its universal applicability to all kinds of circumstances. It speaks auth-

ritatively on every point of every-day life, and has not the intense technicality of the Buddhist Faith, which needs a scholar to understand it. And even then it is well that a scholar join it, for then he is a Muslim! For once a grasp of the Faith is obtained (and the fundamentals are the same as in many other religions) he is taught to rely on his reason, and herein lies Islam's great claim. So it is proved that this statement is a fallacy. Science and literature demand the meeting of East and West, and in the meeting there is a mingling, so that we see daily that man's horizon is widened and his experience deepened, until at last he sees that the many religions are but differently coloured windows, through which the Maker of the universe, the Father of mankind, is viewed. Why, then, should there be antagonism or hostility between the people because they do not see through our eyes and understand with our minds? Instead, we should be willing to forego all we may have been told by prejudiced critics about these world-religions and examine them for ourselves, and maybe we shall see such beauty therein that we may be willing to change our window—our point of view. For is it not narrowmindedness to examine anything with a prejudiced mind intending all the time to cling to our own belief?

Many English scholars through the years have turned their attention to the vast fields of Oriental literature, and have devoted their lives and talents to its translation, and to spreading it in the West. But does this make them scorn Byron, Milton, Dryden, Tennyson, Shakespeare, Wordsworth, and all our other great poets? No, instead, it gives them a greater reverence for these geniuses, a clearer perspective in which to view them, so that they do not claim with him whose knowledge is so narrow as to know no other, that these men are all when they are only a part. Just as travel makes a man realise the beauties and claims of other countries and gives him a new, better and clearer view of the merits of his own country, so a candid, earnest study of another nation's literature, religion, and science widens his view and makes his opinion of greater value. The specialist in the literary or scientific world does not begin by studying *his* special branch of the science, but has to lay a groundwork of many studies, so that when later he devotes his time to

the one study his view of it will not be distorted or prejudiced, but will be seen to bear a proper relation to the other branches of science and literature—in a proper perspective to the whole Faculty of Science.

This, then, is what I would offer you as a subject for your thought in the coming season. Have you a wide outlook—unprejudiced by petty favour or by jealous persuasion that you have *all* the Truth? Let us lay aside for a time all conventions and try to read into our lives something of another nation's poetry, something of its soul-life. Let us try to tread the pathway of the Higher Life with them for a time and see if they have not much to teach us. And may be we will see brighter things than those we have now, and may be persuaded to exchange the Psychology of Science for the Philosophy of Wisdom. The former is often enough filled with a cold, calculating precision, which mars the finer sentiments and emotions of him who would live in the Upper Regions, where the Air is redolent of the perfume of the Eternal Garden. Philosophy of Wisdom is likened to a book of Flowers or a pathway with Rose-gardens on either side. But none can teach in those matters relating to the soul-life save Allah alone. The gowned scholar who shines in the academical world is silent, save to point to Him from Whom Life was and in Whom all Life is. Each man must see Allah for himself. No priest can inter-mediate. For man is a soul, and the consummation of the soul's being is Allah Himself. Search for yourself the pages of the Book of Truth, and see where Allah speaks most plainly to the Human Soul, and let that Path be yours.

* * * * *

Evening draws on, and the birds have ceased to sing. I have spoken to you for a long time, and the body demands rest and the soul peace. I have tried to use the day for you that you may see the one true Light. "That day on which no knowledge is acquired is a day lost" (Arabian proverb). Have you gained knowledge, or will you go forward in that spirit that you will never lose a day? In truth, he who does this plucks daily a flower from the garden of Allah, and lives in the garden of Divine peace.

AHADIS-I-NABWI.

(The Precepts and Practices of the Prophet of Islam.)

By SHAIKH FEROZ-UD-DIN MURAD, M.Sc., B.A., Assistant Professor of Physics, M.A.O. College, Aligarh, India.

I.

No other nation in the world has taken so much pains to narrate its early history so correctly and truthfully as the Muslims have done. The historians of all nationalities except the Mussulmans are satisfied when the events are narrated in a connected form. They seldom care to base them on the evidence of eye-witnesses, nor does the character or memory of the original historian matter much with them. The Mussulmans, however, have always had a higher standard of gauging the truth about past events. They would not be satisfied with mere hearsay. With them the narrator of historic facts is an important factor in history. His character and sources of information are as much the subjects of inquiry as the facts themselves.

In order to establish the validity of a statement concerning any fact of history, it must be ascertained if the original narrator is an eye-witness of the occurrence of any event or events which he narrates on his own authority. He must also be proved to be truthful, honest, unprejudiced and learned. Further, he must be of good memory. The tradition from him must be handed over up to the time of the writing of the history by a large number of equally truthful, honest, unprejudiced and learned persons in all ages. If the event narrated is of a public nature, or such that a large number of persons can be reasonably expected to have noticed its occurrence, the original narration must not be confined to one person only.

These are, in brief, some of the most important cautions, which should reasonably be observed for establishing past occurrences. The Mussulmans of early ages not only did all this, but took a step further. Not satisfied with this high test about correct narration, the Muslim mind has devised a still mightier weapon of precision for sifting the truth. It is the great canon of Darayat or *cognate criticism*, according

to which the narrated events must be subjected to the test of reason before being finally accepted.

I shall have to deal with Darayat at some length in my second paper of this series on the elements of variation in the Aha'dis. This minute study of the characters of the narrators has given rise to a distinct branch of Islamic lore —Asma-ur-Rijal—which deals with the biographies of the narrators from the standpoint of narration. The remarks made here apply with equal force to Ashadis-i-Nabwi as to the history of the First Ages. Later on the Mussulmans deprived themselves of this virtuous habit of investigating truth, and nowadays they have degraded themselves so low as to swallow silently and submissively even the most egregious lies told by their new master—Europe.

The Mussulmans did not take these pains in vain. With them the past history of Islam is everything. The traditions of their non-Muslim forefathers are as nothing to them. The moment you accept Islam you step into its great fraternity. Islam has most effectively and successfully preached the universal brotherhood of man. All Mussulmans are members of the same family. There are no geographic or ethnic distinctions. All over the world the Mussulmans are one and the same nation. Nationality merges here into religion, and plays only a subdominant part. Thus it is that the history of Islam is the only common part of the Mussulmans of all countries and creeds to which they may have belonged before embracing the religion of the blessed Prophet of Arabia.

The events of the age of the Prophet and the first four Caliphs constitute the core of all Islamic history. Upon them must inevitably be built the whole superstructure of Islam. The Holy Quran is our complete guide : the principles embodied in it, and translated into practice for our benefit by the Prophet, are the main-springs of our religion. They are as a shaft of light illuminating the gloom of our worldly sojourn. We can only aspire to get an insight into the true meanings of the Word of God by carefully studying and contemplating upon the Quran and the life of the Prophet—upon his words and deeds, and upon the lives of those who were nearest to him—his companions (may God bless them all!) who had drunk deepest at the life-giving fountain of his words and practice.

All the events which took place in the lifetime of the Prophet and which, brought to his notice, were approved by him, are included in the connotation of the word Hadis, which includes also the sayings and practice of the Prophet himself. I cannot find a suitable word in the English language which would be an exact synonym for Hadis, nor do I know of any other words except Tradition, Table-talk, and Sayings which have been used as an equivalent for Hadis. I believe Mussulmans will agree with me that Table-talk is a very poor and shabby attempt at modernising the Muslim conception of Hadis. To me it is thoroughly repugnant to Europeanise any of our religious terms unnecessarily. Table-talk, therefore, has to be rejected as being too new-fangled a term to suit the primitive idea of Ahadis. "Sayings" suffers from insufficiency; it does not completely represent the various shades of meaning which Hadis possesses. Last, but not the least, I am strongly opposed to the use of the word "Tradition" as a synonym for Hadis. It is used in a very ambiguous sense, and does not at all reflect the profound respect which Mussulmans have for Hadis. I think we have yet to find a suitable equivalent for Hadis in the European languages. European authors indifferently use "Tradition," "Table-talk" or "Sayings." We cannot afford to follow suit in this spirit of indifferent irreverence. In our choice of a suitable word we must bear in mind that we are dealing with the words and deeds of the best of God's creation. We have, therefore, to handle this theme delicately and reverentially. I would prefer to see "Ahadis" used in its original form in all the languages of the world by Muslim writers at least, just as the original form of the word Quran is retained intact.

Ahadis, as I have been saying above, include all the events* of the lifetime of the Prophet. These might be briefly summarised as his sayings, his practice or what he did, and his observation, or those events which either happened in his presence or were brought to his notice and were approved by him. These constitute the three fundamental divisions of Ahadis from the point of view of their occurrence. They are called Ahadis-e-Quali, Hadis-e-fi'li and Taqriri respectively.

* Properly speaking, only those events which relate to his mission as the Prophet of God should be regarded as Hadis.

It might be remarked in connexion with the last class that all those things of which the Prophet disapproved form a negative sub-branch of this class. Although Hadis originally is a general term, its use is now limited by tacit agreement on all sides, to the Ahadis-i-Nabwi *par excellence*.

From the point of view of narration, Ahadis are divided into two distinct classes. The first class concerns itself with the number of narrators, and the second with their character and memory. When the number of narrators in all times, or, in other words, in all the stages of narration, is so overwhelmingly great that the prior assumption is about their consensus in truth, the Hadis is called the Mutawatar, and is regarded to be correct and true. It is a duty of all Mussulmans to act according to the Sunat, the noble example set by the Prophet, in all that pertains to religion. But if the Ahadis, on the support of which any part of the Sunat may be based, cannot be proved to be the pleasure and will of the Prophet, there is no obligation to act upon it. Mussulmans are commanded by God Almighty to obey God, His Prophet and the Caliphs, or the rulers from amongst the Mussulmans, as in the following famous verse of the Quran. Again, it is said: "They (the Mussulmans) shall not be Momin, perfectly faithful and firm believers, unless they refer their disputes to you (the Prophet) and abide by your decision, act upon what you command them to do, and abstain from what you prohibit them." Now that the Prophet is not amongst us, save in spirit, all that is left for our guidance are the teachings of the Quran and the narration of the Prophet's words or deeds, about which we can be sure that they are truly, and in fact, his very words and deeds.

Copies of the Sahih-ul-Bukhari existing in our days are held to be correct and true copies of the original collection of Ahadis, by Imam Abu-Abdullah Mohamad bin Ismail of Bokhara (born 194 A.H., died 256 A.H.) simply because they have the irrefutable testimony of Tawatar or *continuous consensus of opinion* about their correctness in all times, from the time of their compilation down to our days.

This Tawatar or continuous consensus should be differentiated from Ijma or simple consensus of opinion at any time regarding some religious points. There is a vast

difference between the ordinary meanings of the term Ijma and the Ijma-i-Shari' or the religious Ijma sanctioned by the Prophet, about which it had been aptly remarked by the Prophet:—

“My followers, Mussulmans shall not agree upon anything which is contrary to the spirit of Islam.”

The authority of Tawatar is based upon the presumption that Mussulmans of all ages cannot agree upon a falsehood, and this presumption is borne out by a study of human nature and the history of nations. Seventy thousand Mussulmans are said to have studied Imam Bukhari's collection of Ahadis directly from him as his pupils, and secured from him the diploma of mastery or Sanad in his lifetime. After that time the book has been mastered by greater numbers in all ages, and the modern-day copies of it are agreed upon by all to be the self-same collection of Hadis which Imam Bukhari taught to his contemporaries. The validity of Sahih-ul-Bukhari is thus guaranteed by Tawatar.

Imam Bukhari had collected the four thousand Ahadis (*vide infra*) given in his collection from the immense number of six hundred thousand Ahadis which he had learnt from his contemporaries and teachers, after an incessant labour of full sixteen years.

N.B.—The total number of Ahadis in Sahih-ul-Bukhari is 7,275; but several Ahadis are repeated in more than one place. Omitting the repetitions, there are about four thousand Ahadis left.

With the purest of intentions, Imam Bukhari did his best to criticise dispassionately and calmly the character of the narrators and the subject-matter of the Ahadis, with a view to get at the perfectly genuine and correct Ahadis. For us and our successors the task of sifting the truth about Ahadis has been very much shorn of its difficulties. Believing that Sahih Bukhari has deservedly secured the verdict of “the most correct book next to the Holy Quran,” our duty is always to keep in view that none save the prophets of God are innocent and free from errors, and then to believe in the truth of any of the Ahadis pronounced correct by Imam Bukhari only so long as we do not possess solid grounds for doubting the correctness of his investigation. We are free to criticise the narrators and their characters as much

as we like, but we must never lose sight of the fact that Imam Bukhari was decidedly in a much better position to accomplish this task successfully.*

The validity of the present copies of the Holy Quran is completely proved by the identity of all the copies in all ages. No other book on the earth can truthfully make such a grand and sweeping boast. No doubt it is God's gift, and it is only through His favour and under His spiritual guardianship alone that the Holy Quran has not been tampered with by man.†

From the standpoint of the number of narrators, all Ahadis other than the Matawatar are called Ahád—solitaries or singles. It is here that the investigator of truth has to crack a hard nut. The whole subject bristles with difficulties and controversial points. The complexity and delicacy of the problem is well worth a careful study. The Ahád are subdivided into three kinds. Those narrated by at least three or more than three Mussulmans in all ages are called Famous; those narrated by at least two persons in each age are called Aziz, and those narrated by only one individual are properly called Poor.

As I have explained above, the Matawatar are believed on all hands, but the Ahád are rejected or retained according to the character of the narrators. Such of the Ahád as are not rejected are called Sahih (*Correct*) and Hasan (*Good*), according to the value which is to be attached to the memory of the narrators, who are, of course, perfectly religious, honest, truthful, unprejudiced, learned, and of good reputation. If their memory is proved to be very retentive, the Ahadis narrated on their authority are presumed to be quite correct and Sahih, otherwise they are called Hasan (*Good*). Both these kinds are acted upon and obeyed. But the Hasan are at best inferior in the scale of truth to the Sahih, since with a faulty memory there is no surety that the narration is correct. Judging, however, from the religious character and learning

* I have made these remarks about one of the books of Hadis more for the sake of illustrating the collection of Ahadis than for criticising it or stepping into the troubled waters of controversy. In my third paper of this series (on the sources of information about Ahadis), I shall have to revert to these points at greater length.

† This point is discussed at greater length in my paper on the "Three Standing Miracles of the Quran," published in *Islamic Review & Muslim India*, July 1914.

of the narrators of Hasan Ahadis, the natural assumption is that they must have striven their best to remember the particulars of the Hadis as faithfully as they could. Combining together the element of certainty, numbers, character, and memory, I think I am not far from the truth when I say that Hasan Gharib and even Hasan Aziz should be cautiously believed to be true. It is believed by a large majority of the Mussulmans that the Ahadis mentioned in both of the Sahihain—viz., the collections of the two Shaikhs—Imam Bukhari and Imam Muslim—are perfectly correct and trustworthy originals of the Prophet's words and deeds. Such Ahadis are technically called *Muttasaq 'Alaiha* ("Agreed upon"). Even those Ahadis, which are mentioned in either of the two collections, are called correct. But these are all provisional definitions of the correct or *Sahih* Ahadis.

Such of the Ahad as are rejected altogether are called weak or *za'if*. They need not detain us long. We mention them here only because they throw some light upon the correct Ahadis. Once aware of the pitfalls, we can avoid them easily. They are divided into a number of classes according as there is any discontinuity or uncertainty about the character of the narrators. If the discontinuity occurs with the original narrators, that is to say, if the name of the companion of the Prophet who was the first to transmit the Hadis is unknown, it is called *Mursal*—viz., imperfectly transmitted. If the last narrator is unknown, it is called *Mu'allaq* or suspended. If two of the narrators are missing it is *Mu'azzal*; and in all other cases of greater discontinuity it is called *Munqati* or cut off. A *Sahih* Hadis must, therefore, be *Muttasi'l Marfu'*—*i.e.*, there should be no discontinuity of narration, and that it must reach the Prophet through a continuous chain of narrators.

With regard to the uncertainty in the character of the narrator: if he is untruthful, the Ahadis transmitted by him are called *Mauzoo* or *fabricated*, and if he is accused of telling lies, his Hadis is altogether *Matrōok* or *given up*. In all other cases, when he is known to be careless, irreligious, or his Hadis contradicts the narration of trustworthy narrators, it is called *Munkar* or *discarded*.

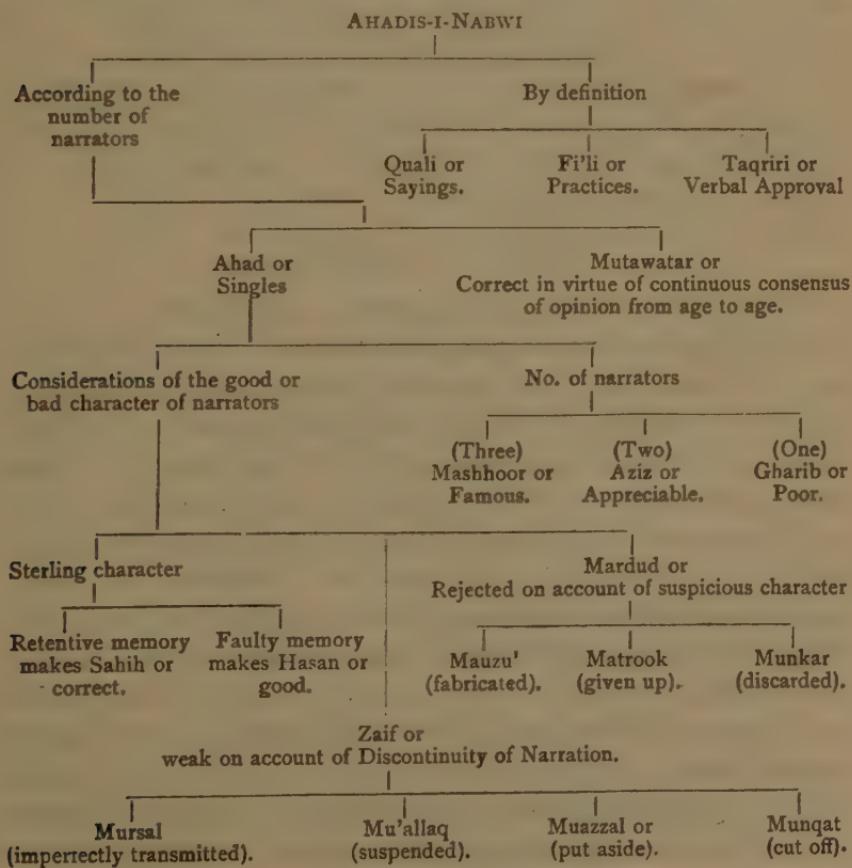
To help the memory I have given below the principles of classification of Ahadis in the form of a schedule. As

mentioned in the footnotes, I hope next to discuss at some length the various elements of variation, the causes and sources of divergence in the narration of Hadis, in a second paper; to be followed by a third paper on our sources of information about Hadis, comprising an account of the Sihah Sitta, the six correct books of Hadis, and other books of Hadis. Finally, I intend to describe in a somewhat lengthy fourth paper the bearing of some of the Ahadis on the present critical position of the Muslims, their needs, and their duties.

The schedule describes in a short space all that has been said above. It is appended here as a supplement to the present paper, and comprises all that is necessary for a beginner to learn about Ahadis-i-Nabwi or the so-called table-talk, tradition, and sayings of the Lord Mohammad, the Prophet of Islam, may peace be upon his soul! Amen!

SCHEDULE.

A GENEALOGICAL TREE OF THE VARIOUS KINDS OF AHADIS AS NARRATED BY SUCCEEDING GENERATIONS.



A SERMONETTE.

SURA CVII.—RELIGION.

In the name of God, the Compassionate, the Merciful.

- (1) Do you perceive the person who belies religion ?
- (2) He it is who turneth away the orphan,
- (3) And stirreth not (others) up to feed the poor.
- (4) Woe to such people as pray,
- (5) But are heedless of the object of their prayers ;
- (6) Who make a show of devotion,
- (7) But refuse to help the needy.

RELIGION we may accept as a universal phenomenon. By that I mean that it is common to all mankind, and is to be found among every tribe, nation, race or people. Assertions have been made that peoples exist who have no religion, but those assertions may be taken as having been made on inaccurate or insufficient information or observation. The forms in which religious activity manifests itself are many and varied, ranging through animism and the polydæmonism of tribal magic religion, fetishism and polytheism to the highest forms of monotheism.

WHAT IS RELIGION ?

Many attempts have been made to answer that question. Many definitions have been formulated, but no definition yet laid down has had anything like general acceptance. There are objections to all. Principally due to the fact that what one man or race looks upon as religious, others look upon either as antagonistic to religion or as having no connection with religion at all. And from the standpoint of science and philosophy the definition, to be of value, must cover all phases. In their definitions some have thrown mythology overboard, others ritualism, while others even attempt to separate religion and theology. Max Muller and others find religion in cosmic emotion or in cosmic apperception. To anyone who has studied the religious system extensively it will be evident that mythology, ritualism, ethics and theology have always accompanied the

religious phenomenon; and it has always been connected with cosmic emotion and cosmic apperception. It of course does not follow that the believer may have recognised it. If any reader doubts the point, I would recommend him to watch carefully and he will find that time and again in his later life, habits and beliefs he learned in his childhood, and now looks upon as wrong or as superstitious, crop up in spite of his having renounced them. I know it is so in my own case, and I think it will be so in the most of us.

In no study of religion can we leave out those customs and practices and ideas. They are expressions of religious feeling, and are to the participants just as much religious obligations and phases of religious activity as the highest and noblest moral actions are to the moralists of our present-day civilisation.

The Rev. J. Macdonald says:—

“Religion in the widest sense may be defined as a man’s attitude towards the unseen; and the earliest forms of human thought furnish the clue from which must be traced the development of those great systems of religion that have at different periods been professed by the majority of men. Under the term ‘religion’ we must include not only beliefs in unseen spiritual agencies, but numerous customs, superstitions, and myths which have usually been regarded, by both travellers and students, as worthless and degrading, till within a comparatively recent period.”

For the scientific investigator examining every phase of religion, observance, and activity, the definition may stand. The philosopher may object because it does not touch the “essence of religion,” the feeling or power underlying all religious phenomena. In conversation one day with a Christian missionary he asked me for a definition of religion, and on the spur of the moment I answered somewhat as follows:—

“A man’s religion is his enthusiasm for putting into practice those beliefs or that knowledge of whose truth he is convinced.”

“What are you going to do, then, in my case,” he asked, “I have no enthusiasm?” Had he not been a relative of my own, whom I knew well, his question would have left me with the impression that he simply preached “the Gospel” for his

salary. Knowing the man, I was aware that he thoroughly believed in the truth of his form of Christianity. Yet I am willing to let the above definition stand as a philosophical formula, with the *proviso* that I am not sure enthusiasm is the best word for the feeling, power, or impulse that drives a person to put into practice those truths of which he is convinced.

Religion is the basis of our conduct. It guides our actions, impelling us to put into practice the knowledge we are possessed of and which we believe to be correct, and to be our duty to humanity and to God to perform. All those ideas may be said to be religious which support us in the struggle of existence, or which we believe do so; regulating our actions and consecrating the individual to a purpose higher and holier than self. The Sufi was right in the attempt to attain pure selflessness. He was wrong when he attempted to lose himself in the Divine, in the thought of God alone. It should have been always remembered that we are of this earth, earthy; part of the human family, and that we have a duty to perform towards others: a duty that the Prophet made one of the pillars of Islam. By the performance of our duties to others we only approach nearer and nearer to the perfect man, the true light. Life is of no value in itself. It gives us an opportunity for creating values. Its value consists in the ideals we limn, the ideas we form, the thoughts we convey to others, the example we set, the worth of the actions we perform.

That is our Religion in its noblest and grandest form. The sura given above is one of the earliest revelations delivered by the Prophet, in the dawn of his ministry, when every man's hand was against him, at a time in the new fervour of inspiration and the first flush of enthusiasm when he spoke in words of burning and biting eloquence in defiance of the hatred, jeers, and persecutions of his opponents. He hurls forth some principles of Islam in the teeth of his foemen, using the negative form of address to make the impress deeper and more lasting. Words that apply not only as against the actions of the men of Mecca, but as a lasting rule for all time. They apply to the Muslims as much as to non-Muslims, and to the Muslims of to-day as to the Meccans of the seventh century.

His first words contain a lofty moral appeal to one of the highest ethical attributes, the helping of those who have no relatives to assist or guide them and the stirring up of others to do likewise. He who does not act so, but turneth away the orphan, belies and belittles religion. No true Musalman can disobey such a command. The Prophet does not stop there, his admonition carries us further. He recognises that a duty performed is not always meritorious. He knows that it is the spirit in which the person acts that makes the act of value. A warning therefore follows, a warning against indifference, lukewarmness, and hypocrisy.

"Woe to those who pray, but are heedless of the object of prayer."

Prayer is spiritual. It is not meant to confer material riches upon us or to shower upon our heads worldly benefits or honours. It is meant to stimulate us, to inspire us with new hope, to give us new energy and rouse us to fresh endeavour, to create a noble spirit within us that we may tread more truly and firmly the Islamic path, the path of duty and righteousness. True prayer has an inward or spiritual effect, not an outward or material one, save in so far as the growth of the spiritual elevates our character and ennobles it.

To attend at the Mosque daily and go through the prescribed forms of worship is not enough. A man may never attend the Mosque, and be a better Muslim than one who does. To give mere outward observance, "a show of devotion," and between times to neglect every religious duty, is not Islam. To be a philanthropist, and scatter material relief lavishly, to give charity because we desire the applause of our fellows, or covet honour from the State, is not Islam. While to act solely because the act represents a part of our faith and has become natural to us through habit is not Islam. Our act should be from the deepest and strongest religious and spiritual conviction. Outward form is merely the shell, not the kernel of Islam. Unless the spirit goes with the action, better the act was never committed. Only the pure heart and righteous soul imbued with honest purpose is on the true pathway of salvation, and sure and certain goal of Islam.

J. PARKINSON.

THE DAYS OF IGNORANCE.

II.

THE pagan Arabs, as shown, had a religious system built on lines similar to the other pagan religions which flourished in the East and West. The mythopœic faculty, however, seems never to have developed in Arabia to the same extent as it did in the other systems of India, Central Asia, and the Occident. This was probably owing to the nature of the land in which the Arab dwelt. The Semites who, immigrating from Nejd, Hejaz, and Yemen, overflowed into Palestine, Syria, and the land of the Islands, adopted with facility the mythologies of the peoples among whom they settled, and showed themselves in their new homes no less fertile and resourceful in imagination than the Aryan and Turanian peoples among whom they settled, and over whom they ruled. Yet in Arabia itself there is to be found no such rich mythology, lavish with legends and grand with resounding, resonant epics, as are to be found in the cults of Hindustan, Babylonia, and Greece. They produced and possessed religious narratives such as pagan Arabia never seems to have dreamt of, unless the flights of her religious fancy, woven into legend and story, have been lost in the sands of her trackless desert, and await the hour and the men.

The Pantheon of the Arabs of the north and west was rich in goddesses, but round their lives no fabric of subtle romance, woven out of their pains and pleasures, is to be found, such as Babylonian, Assyrian, and Greek wove round the loves and hates of Ishtar, Ashtaroth, Juno, and Aphrodite, and a multitude of other females of the heavenly host, whom the great gods loved and even mortals caressed.

It is said that the Kaaba in the latter days of paganism contained three hundred and sixty-five idols. They were probably tribal images, placed there by the various tribes who went up to Mecca at the yearly pilgrimage to perform devotions at the national shrine; so that the members of each tribe would see there their own special divinities and protectors, whom, according to their fashion, they might consult and invoke for prosperity, protection, and guidance. The

number of images would, for mystical reasons, be confined to the number of days in the year, that number being sacred as representing the single revolution of the sun, and practically thirteen revolutions of the moon. At the period preceding the rise of Islam, in spite of the fact that the Kaaba was the central shrine, there seems to have been little cohesion or unanimity in the pagan system, it consisting, as Tiele has pointed out, of "a collection of tribal religions standing side by side, only loosely united, though there are traces of a once closer connection." The inscriptions deciphered prove, I think, the closer connection spoken of in earlier times; but at the period we are dealing principally with, just before, and at the time Amina, the wife of Abdullah, gave birth to a son, who in the glory of his years was to revolutionise the religion of the Arab and affect the thought of half the world, the religion of the tribes was only loosely knit together. The majority worshipped as special divinities various planets and stars of the night-sky, the most prominent being Jupiter, Mercury, Sirius, Canopus and Al-Debaran (the brightest star in the constellation of Taurus—the Bull). At the head of all, and more national in their features, stood the moon deities Al-Sat, Al-Manat and Al-Uzza in the early days of Islam, when the voice of Muhammad in the wilderness shattered the idols and brought paganism to its knees. Those deities have often been identified as "goddesses"—Al-Sat as the "bright moon" and Al-Manat as the "dark moon," Al-Uzza being a union of the two. In the later Arabian Pantheon the above deities were undoubtedly looked upon as females. In the earlier southern civilisation the moon deities were invariably male, the females being solar.

We are here face to face with one of those problems which crop up eternally in the mythologies of paganism. It seems to me that Al-Sat and Al-Manat were in the early times both solar deities, the former being the "bright" sun of the day, the latter the "dark," or hidden, sun of the night, the later evolution being due to that process of syncretism which developed so rapidly in Central Asia after the fusion of races brought about by the great migrations of peoples between 3000 and 500 B.C. The tendency among the Akkadians, or Sumerians, the ancient Turanian people settled in Chaldea

when civilisation dawned, was to place a "colourless double, or wife," along with every male deity. The one went on absorbing certain functions of the other until, through time, both became in practice twy-sexed, counting as either male or female; sometimes one may have wilted away until only one twy-sexed deity remained, imbued with features, myths and functions of the two. Many cults were combined, the system or systems of a conquering race taking over the legends of the cults of the conquered, or *vice versa*. Instances of those cases are to be found scattered through the whole realm of mythology. In the Orphic twy-sex is predicted of Selene and Physeos, normally two female deities; of Adonis and Dionysos, normally male deities. Aphrodite was also often pictured as bearded with all the characters of the male, while at Rome her counterpart, Venus, was also represented as twy-sexed. In Egypt it was a common habit to give a double sex to the moon, earth, air, fire, and water, and it naturally followed to do so to the divinities which stood for them. A lunar deity might also be postulated as "dark," as queen of the night sky. The Egyptians did so in the case of Isis.

The cult of Osiris is a vast mingling of myths. He exhibits the characters alike of Sun-God, Moon-God, Nile-God, and Vegetation-God. It is practically impossible to decide which he originated as; latterly he assumed the features of all. He was "black," either as the hidden sun of the night sky, or as representing Earth or Water; as emblematic of the last he is sometimes "blue." He is also "black," as representing the "Moon-God" of the night sky; the phases are many and varied. With the intermingling of peoples, deities changed their characters and lost and gained functions. The myths of one deity were assimilated to the legends surrounding others; taken from one cult they were appropriated by others. The Semites, originally looking on the sun with its many solar deities as female, and the moon and lunar deities as male, took over from the Akkadians of Babylonia and Chaldea the usages current among the Turanian peoples, and adopted the idea of twy-sexed deities, which we probably have a remnant of in Al-Uzza, the union of Al-Sat and Al-Manat. The sex of the latter is not clear. Myths of old and decaying cults were grafted on to and became part

of the legendary lore of new and rising cults. The legends of the later cults of paganism were the flotsam and jetsam of the earlier centuries of dead cults and forgotten deities, ages before buried in the archives of the vanished past.

Al-Sat was probably the old Akkadian deity, Allat, the Queen of the Dead, sovereign mistress of the underworld, and the enemy of the beautiful and virgin-goddess Ishtar (of Arbela):—

"The gatekeeper opened his lips and spoke (to Ishtar): 'Be appeased, O Lady, and let me go and report thy name to Allat the Queen.'"

"'Go,' He (Ea, the Great God) said to him; 'towards the land whence there is no return direct thy face; the seven gates of the Arallu will open before thee. Allat shall see thee and rejoice at thy coming, her heart shall grow calm and her wrath shall vanish.'"

That is from the grand Epic, containing a description of Ishtar's descent to the realm of shades over which Allat held sway. Combined with her in the rule of the underworld was the god Nergal; he seems to have been practically but a phantom, all the power being in the possession of the goddess. The shades might only enter by the express order of Allat, stripped of all they possessed and standing before her naked. She gave judgment upon them, assigning them to whatever part of her dominions she considered as fitting the value of their earthly labours. Woe betide any soul with which she was displeased: torture innumerable and eternal was the shade's reward; hunger and thirst assailed such phantoms, and diseases of the most horrible kind preyed upon their vitals and wasted them away. They were dead already, and no new death came to relieve the suffering or ease the pain, the languishing was destined to continue for ever, or until such time as the Sovereign-Mistress repented of her decree. Surrounded by demons of the most repulsive forms, Allat herself was perhaps the most hideous of all. Her woman's body was clothed with hair and ill-proportioned, her head was a lion's with the features distorted. In each hand as an animated javelin a serpent was brandished, biting and poisoning any enemy who dared approach. Her children were lion's cubs, suckled by herself. She toured her kingdom on horse, standing or kneeling on it, so that the animal was crushed by her weight. From her there was no escape, no

resistance might avail against her. As to us, so to the ancient Chaldeans was the truth of the formula known: "Death conquers all things." Even the gods might not enter her dominions without dying like men and owning themselves her slaves. The myth presisted throughout the ages and in many systems. Mortals could not return; the gods immortal descended for a period and returned again. The descent to Hades and the return became a common myth to various cults in East and West. Apollonius of Zana, Heracles, Mithra and Apollo descended and returned. So did Osiris and Jesus, and both were judges. Dionysos went down to find his mother Semele, Ishtar to find her lover, and Orpheus to harp back Eurydice.

The cult of Allat of Chaldea may well have found its way into Arabia. Although the relationship between the Babylonian and Arabian is not known, from what we do know of each we may surmise the differences were great; but then the Arabian as we know it was centuries later, and it may have undergone extensive changes during the interval. In Babylonia we see the process of refinement going on continually. More ethical ideas developed. Allat was at last relegated to the shades over which she so long ruled. While it can scarcely be maintained that the Arabian cult was refined, it must have been simpler, more ethical, and more humane than the Babylonian.

Whether Al-Manat (or Manah) was originally Semitic or an Akkadian deity grafted on to an Arabian system and adopted by a Semitic people, we can only conjecture. There is evidence of an Assyrian Manah, who seems to have stood as the God of Destiny; at present we know only traces of the name. If the Al-Manat of Arabia was at first a God of Destiny, his (or her) connection with the moon would be at least evident, as shown by the Egyptian Maat, the Measurer or Goddess of Law, where the idea of Destiny as represented by the recurrence of changes of the moon is fairly clear. Again, we have a connection with the Asiatic moon-god men and the Canaanitish Meni (Destiny) which we may identify with the Orphic Moon-Goddess Selene-Mene, the first and last being fabled as twy-sexed. Of the ritual that went with the cult of Al-Manat our information is again slender. But if Al-Manat connects, as has been suggested, with the place

Mina in Arabia, it is probable that human sacrifices were regularly offered to that deity. To Al-Uzza such sacrifices were made. We learn that Mundher III., the Lahkmite of Hira, took a son of Harith the Ghassanide and sacrificed him to that goddess.

Ameer Ali says :—

“ Manat was represented by a rock on the caravan road between Mecca and Syria.”

If that is so, then the rock may have been the altar whereon the sacrifices were offered up.

“ Their Rock in which they trusted, which did eat the fat of their sacrifices, and drink the wine of their drink offering.”

The phrase “ God out of the rock ” was common to the cult of Mithra, the god being fabled as “ Rock born.” According to Cumont, many of his altars were cut in rocks. The rock or cave was associated with almost every cult in paganism. When Mithra shoots an arrow at the rock and water gushes forth, even as Moses strikes the rock and brings forth water in the wilderness, Cumont is sure that in this case the rock is a symbol of the cloud which the sun-god transfixes with his lance, and brings forth rain. In the case of Al-Manat, the theory expounded by Jevons seems appropriate: that rude rock altars came to be regarded as gods through being drenched with the blood of sacrifices which the god was supposed to enter the stone to consume. Finally, it is suggested by G. F. Moore that Al-Sat and Al-Uzza may have been originally titles of Astarte.* Cheyne also mentions the “ important Nabatœan god Manot ” as equal to the Arabian Manat.† In Arabia, during the period between the fall of Saba and the rise of Islam, the worship of the gods appears to have degenerated from the preceding period; fetishism was predominant. Professor Leile, in his “ Outlines,” has put the matter very clearly thus :—

“ Sun worship was practised by all the tribes, and the stars also, particularly the Pleiades (*Turayyâ*), were the objects of special homage, but there was no cultus of the planets as such, a fact which indicates that astronomy was but little developed. This cultus was in truth scarcely much more than fetishism; and their worship of trees, and especially of stones and mountains,

* See article “ Ashtoreth ” (“ Ency. Biblica ”).

† See article “ Fortune ” (“ Ency. Biblica ”).

which were regarded as occupied by souls, belongs to precisely the same order, just as spiritism expressed itself also among them in the worship of ancestors. The image worship which prevailed among them at the time of Mohammad was introduced, according to the Arabic writers, at a later period from Syria or Mesopotamia. It may very easily, however, have sprung out of the worship of stones. The few human sacrifices which they offered appear to have been of another kind from those which the northern Semites borrowed from the Akkadians. The sanctuaries of the various spirits and fetishes had their own hereditary ministers, who, however, formed no priestly caste."

The names of a great many deities peculiar to various tribes are known, but they are of minor importance. It has been suggested that in some cases they were merely patriarchs of tribes, who after their deaths were deified. Such may be correct in many instances; on deification they would at an early period lose their individual and personal characteristics which distinguished them as mortals, and take upon themselves the character and functions of divinity as it was believed at the period. The questions of the higher thoughts and moral issues which were bound up in the system in its later stage, and the habits and customs which engulfed the higher flights before the Prophet came to overthrow the system and to purge the moral atmosphere, we must leave to a future article.

J. PARKINSON.

REVIEW.

"THE SECRETS OF SOME BIBLE LEGENDS." By PRINCESS M. KARADJA.

[This interesting and scholarly book comprises three legends: "The Tower of Babel," "Balaam's Ass," and "Jacob's Ladder."]

THE TOWER OF BABEL.

THE undertaking is almost incredible to the modern mind. Deep in our mind lurks a strong doubt as to the veracity of the old tale. Only the admission of esoteric meaning of the legend can account for its insertion in the Bible.

The Tower of Babel has been found to be described on one of the cuneiform tablets in the British Museum, and in Herodotus it is styled "The House of Nimrod." Traditions concerning a similar tower meet us in Central America. Norse mythology and Greek myths have similar legends to narrate.

This uniformity of belief makes us at first suppose that the entire tale is a fable, and that no such construction as that described in Genesis was ever erected. But the fact that enormous ruins of a structure are to be met with near Babylon, at a place called Borsippa, proves such a supposition to be erroneous. The ruins, known as "Bor's-Nimrod," cover an area of 400 square feet and rise 153 feet above the plain.

The grand discoveries of modern archaeology have not only revealed the existence of such a dilapidated construction at Borsippa but also in various other places.

Have the leading rulers of various nations all over the world been really stupid enough to believe that it is possible to climb up to heaven on the top of a big tower and thus to fight Deity? No! It is *we* who are stupid if we believe that ever they imagined such a thing. *We* look down upon them in lofty contempt. *They* would look down upon us with amazement at our ignorance if they returned to earth and found that *after all these centuries humanity has spiritually retrograded sufficiently to ignore that it is possible to ascend to heaven while we are still in the flesh.* But the ascension never took place in an outward form, from the top of the Tower, as we crudely imagine. It took place in its mysterious depths, where men were taught to leave their physical frame and to ascend up through the various planes of consciousness.

This is followed by a lucid interpretation of the mystic meanings of the words east, west, south, north, mountain, *shinar*, brick, pitch, fire, &c., &c. The whole exposition speaks of the erudition and masterly pen of the author, who has been successful in providing a fascinating and instructive explanation of the legend. The learned elucidation has been sprinkled with very edifying remarks on morality.

The talented author has expounded the legend to the following effect:—

Why did the Lord restrain and confound the men
who erected the Tower of Babel?

Because their methods of construction were wrong. The Tower of Babel, or House of Nimrod, was a place of initiation into the False Gnosis or perverted theogony. Ignorance is better than false knowledge. Whenever the Gnosis is falsified it has to be swept away from the face of the earth. *Knowledge is power.* An increase of power

is disastrous if moral development does not keep pace with it. *Power* separated from *mercy* is a destructive force. The All-wise God has placed limits to our power until we have learned to use it rightly. Whenever we attempt to overstep those limits disaster overtakes us. Atlantis was swept away because the intellectual evolution was vastly ahead of the ethical one, and the development was utterly unbalanced. We in this twentieth century are advancing rapidly towards the same fate. Terrible calamities are bound to overtake us if we continue to create evil actions through atrocious misuse of all the discoveries we make.

The Tower was the abode of black magic, erected with very sinister objects in view. The various names of the Babylonian priests denote clearly that they were addicted to black magic. Some bore the significant name of *Kalu*. There were also priestesses called *Kdishtu*, which means "consecrated to the goddess Ishtar." (Ishtar is a perverted notion of Isis.) These women were sacred harlots, carrying on prostitution within the precincts of the temple in honour of their infamous deity. It is not surprising that heavenly lightning struck down this abode of sin and confounded the inmates.

The esoteric interpretation that the Princess advances with regard to Balaam's ass is interwoven with very chaste conceptions of morality. The following words gain additional influence when they flow from the pen of an author enjoying regal status:—

"Woe unto him who attempts the ascension without a humble heart! His fate is sad. A thunderbolt from the King of Heaven strikes down the arrogant. From the radiant summit he is flung into the dark depths of insanity. The higher the pinnacle, the greater the fall."

Likewise we find a very instructive spiritual explanation of "Jacob's Ladder." The ladder symbolises the gradual ascension of the soul towards perfection. The seven rungs represent the seven planes of consciousness. As long as man remains at the bottom of the ladder he is able to embrace only the physical world, but his faculties of perception increase as he gradually ascends the successive rungs.

The book provides very interesting reading matter, set with gems of rare beauty that are found in the treasures of royal people.

ان تلك الواقعة مخالفة لاخلاق سيدنا عمر رضي الله عنه - فالحاصل ان احرق داركتب الاسكندرية ضد اخلاق سيدنا عمر رضي كما شهد التاريخ مثله لما فتح سيدنا عمر رضي الشام قد احتتم كنيسة التصفي وذ المك انه لما حان وقت صلاة من الصلاة فصلق قوياما من تلك الكنيسة خباء اليه اهلها وقالوا له لما ما صلية داخل الكنيسة فاجابهم عمر رضي لو اتي صلية في الكنيسة لجعلها المسلمين مسجلا ولتكن لا ارضي بالذى يفترى متذكر في سارم اخلاق سيدنا عمر رضي وقد صدق رضي الله عنه فيما قال لدن المسلمين قد بنوا مسجلا انى تلك البقعة التي صلي فيها من تلك الكنيسة وحرر الان مشهورا بمسجد عمر موجود هناك قربا من تلك الكنيسة - ثم ان الواقعات التي وقعت في هذه الزمان كعدهم الکنائس وبيوت العبادات وأحرق داركتب وتخريب الامكانه العظيمه الشان وقتل الرجال وذبح الاطفال ونهب الاموال وسبى العبيال من غير رافعه ورحمة ورجح قيل كما جرى في (لووين) و(ريمس)
 وغير حسامي ايدي اهل اروبا فقد لتنا بل اتنا يقيناً كما املأ
 يعاقل ايائهم المتوجهين الجاحدون الذين لهم كانوا
 في زمان الظلمه كما افينا انا في تاريخهم في حرقهم داركتب الاسكندرية
 لجعل حفاظه مذموم وان فاعل ابناءهم المذعيبين التهذل يب في
 هذه الزمان قد اثبتت فعلة ايائهم الوحشين في احرق
 مكتبة الاسكندرية وبالحرق صد ور تلك الواقعة منهم للذى ناصرين على
 يقين لما رائنا فعائلا ابناءهم المرآمة للقلوب في اخر الزمان ولنعم ما قيل والله
 سره لهم . ومن يشبهه اياه فما ظلم (المترجم) حاجي العيسى الشيرازي ابو العباس محمد بن عبد
 الحسين زيز (مولود فاضل)

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قبل قول ذلك القسيس فاحرق مكتبة الاسكندرية
واتلف تلك العلوم فانا لله وانا اليه راجعون - ثم لاخفى ان
من زمان فتح سيدنا عمر رضي الله عنه الاسكندرية الى
خمسينية سنة ما ذكر احد من اهل التواريخ تلك
الواقعة على انها قد وقعت في زمان سيدنا عمر رضا نعم بعد
مضي خمسة عشر سنة ان {ابا الفركيس} الذي كان مأموراً على
(كتيباً) فذلك الشخص الموجد لهذه الفريدة الكبيرة
وال Kend به العظيمة بعد مضي خمسة عشر سنة من خلافة
سيدنا عمر رضا وفتحه الاسكندرية ولو انها وقعت في زمانه
لذ ذكرها بعض المؤرخين ولكنهم قد اهملوها في تلك المدة
الطويلة اعني خمسة عشر سنة وما ذكروها ابداً - وان مؤرخى
المسيحيين قد سكتوا عن ذكر تلك الواقعة في ضرب تلك
المدة لانهم كانوا يعلمون على ان تلك الواقعة اعني احرق
مكتبة الاسكندرية قد وقعت وجرت من ايدي متقدميهم
اعنى كبيرهم ذلك القسيس الذي علمهم السحر وغيره وما
كانت اراحته ذلك المؤرخين احوال تلك الواقعة في تلك
المدة فالمديدة الا لجل اف تكون نسياناً منسياً ولكن الله
قد اظهر ما كانوا يكتون لان اهل التواريخ الانكليزية
قد ذكروا وقوع تلك الواقعة كما مرّ وايضًا ان هنود اعنى
المؤرخين قد اعتبروا على هذه الكنب القديمة التي
او بحد قوله {ابو الفركيس} وجهه نحو سيدنا عمر رضي الله
عنده من بعد خمسينية سنة بل ان اهل التواريخ قالوا

مذهب النصارى عدو للعلوم الحقيقة وخلاف المعارف
 الحقيقية كالضد اث لا يجتمعان كما متّباع جمع النور و
 الظلمة في وقت واحد وكانت مكتبة الاسكندرية مملوكةً من
 كتب العلوم وان اهل العلم لا يرجحُ منهم تسليم هذه
 الاعتقادات الكاذبة مثلًا كالتوحيد في التشليث والتلبيث
 في التوحيد يعني الواحد ثلاثة والثلاثة ثالث الواحد
 او كما اعتقاد الكفار يعني ان صلب شخصٍ واحد يكفي بذلك
 عن ذنب الخلاائق اجمعين او كما اعتقاد بان جميع بنى آدم
 خاطئون مذنبون او كما اعتقاد بان جميع الانبياء والرسول
 والعياذ بالله كانوا من اهل الفريسة والسرقة فذلك
 القسيس كان سببًا في احرق مكتبة الاسكندرية لانه
 كان خائفا على اهل مذهبه ان يطالع تلك العلوم
 فعند ذلك يرتدون من مذهب المسيحية ولقد
 ذكر القسيس في خوفه لمن كثيرًا من اهل اروبا
 الذين يحبون العلم الحقيقة والمعارف الحقيقية
 في هذا الزمان قد تركوا مذهب المسيحية ورفضوه
 وذلك كله لكثره المطابع والمكاتب ونشر العلوم وكانت
 ارادته ذلك القسيس خدمة لا هله لمن هبه فلذلك
 انه طلب من حاكم وقته اعني ابن الامير (تعميودوسين)
 بان يحرق تلك المكتبة اعني مكتبة الاسكندرية وان
 يبعد منها الجل حفاظة اهل مذهبه لا نهم اذا طالعوا
 تلك العلوم فيرتدون فلذلك اوان (تعميودوسين)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ -
خَلِدَهُ وَنَصَلِي عَلَى رَسُولِهِ الْكَرِيمِ -

(حروباً اروباً وداراً لكتب اسكندرية) كما ان اهل اروبا وجيئوا سهم الاعراضي نحو حر بسيدنا ونبينا احمد صلى الله عليه وسلم فقد وجيئوا سهم الاعراضي المخوت الذي لا يصل له نحو سيدنا عمر رضي الله عنه في احراق مكتبة الاسكندرية ولو كان المؤرخون (الكيبيني) وغيره ذكرروا بان احراق مكتبة اسكندرية كان قبل حملة جنود سيدنا عمر رضي الله عنهما بخمسين وما تئي سنه ولقد اعدوا ولا يبالى بفتح الاعراضي الكنب بل وجيئه نحو سيدنا عمر رضي الله عنه نتيجة الاعراضي بان تعليم الاسلام غير محمود الشهارات - اللهم صل على سيدنا محمد حيث انه صلى الله عليه وسلم بيغى صفات الدهاج بالله لكن ابا وان القرآن الكريم شهد على لكن به هو الآخر بقوله (وينذ رالذين قالوا اتخرن الله ولد ما لهم به من علم ولا لا يائهم كبرت كلمة تخرج من افواهمهم ان يقولون الا لكن بيا) فهم لذلة الادعوم قد سبقوا الحلال والحل في الاخرين والا فتراء - فاصل المطلب بان احراق مكتبة الاسكندرية كانت بعد وفاته (ملك كاستن تاين) بخمسين سنة وكان فتح سيدنا عمر رضي الله عنهما بخمسين وما تئي سنه بعد احراق المكتبة لان قبل فتح الاسكندرية بخمسين وما تئي سنه كان قتيلاً يعتقد على انه